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Bahauddin Nakshband's Shrine in Daries of Travelers

Shavkat Bobojonov

Associate professor in Tashkent State Pedagogical University named after Nizami
Doctor of Philosophy (PhD) in Historical Sciences

ABSTRACT
This article deals with a scientific analysis of the shrine of Sheikh Bahauddin Naqshband, its historical structure at that time, the issues of pilgrimage and worship of Muslims, which attracted the attention of tourists from around the world who came to Bukhara.

KEYWORDS: *Bahauddin's tomb, pilgrimage, sacrifice, "Mozor" gate, Sangi Murad stone, Naqshbandi, mausoleum*

Many tourists, ambassadors, scholars and military men visited the Central Asian khanates, including Bukhara, on special assignments in order to study the khanate and collect important information about it. They noted in their diaries a number of issues such as public administration, ethnic composition, the capital and surrounding towns and villages, social life, the life and beliefs of the people. Every foreigner visiting Bukhara, especially Indian, Turkish, Hungarian, German, American and other travelers, did not neglect the Bahauddin Naqshband shrine, which is considered the patron saint of Bukhara. Among those who wrote such valuable diaries were Russian and English travelers [1] make up the majority. We want to talk about some of them. Alexander Borns, lieutenant of the East India Company, member of the Royal Society of England [2].

In 1831, 1832 and 1833 he came to Bukhara from Kabul, via Tatar and Iran, and wrote a diary entitled "Journey to Bukhara." The following information can be read in their diaries: It is forbidden to go beyond the boundaries of a small capital. To get out of the city you have to walk to the gates of the city. We ordered our servants to bring a horse and left the city. We soon reached the tomb of Bahauddin, one of the great saints of Asia, who flourished during the Temurids period. It is said that visiting this place twice is equivalent to visiting Mecca. The fair is held here once a week. The people of Bukhara come here on donkeys to pray.

The rulers walked from their capital every week to this distant tomb of the saint before ascending the throne. When the rulers needed Bahauddin's help, they did so so that he could hold his great state firmly in his word. On the way we met the luggage of the ruler, and learned that those who were watching were from his servants, and that the ruler would stay the night in the shrine today and pray. According to the description of the servants, there are no buildings around the tomb. The tomb itself consists of a glorious platform. Near the tomb is a mosque and a council of clerics. Every devotee who comes here usually walks around the tomb and puts his head on the inscriptions that witness the year the saint died. Bahauddin's descendants own the proceeds of the shrine and consider themselves his patrons.

We were admitted to this holy place without any ceremony. Except they just ask us to take off our shoes. Then we visited the spiritual person who looked after the graves. This mullah invited us for cinnamon tea and even wanted to slaughter a ram for our treatment. For two hours he told us so much about his real and imaginary illnesses that we didn't know how to separate them from each other. He began in a smaller detail about the name of Bahauddin. But we have not heard anything about Bahauddin's travels in India and Europe [3].

All these interrogations were nothing more than a tribute to the memory of a famous saint or an honorable person in the entire Muslim world. Even in Mecca, the pious Bukhara priests were known as the Naqshbandis. During my travels I came across buildings decorated with ram's horns. The rams were sacrificed. The horns of a ram represent power. This power was also created by the Asians in the legend of Alexander the Great's two horns, known as Dhu'l-Qarnayn [4].

The diaries of Mir Izzat Ulli, an Indian traveler who traveled to Central Asia in 1812-1813, are also of historical value. On April 20, 1812, the traveler set out from Shahjahanabad (old Delhi) and arrived in Central Asia (Kokand-Samarkand-Bukhara), passing through Kashmir, the Karakum Range, Tibet, East Turkestan (Yorkent-Kashgar). He returned to India via Balkh and Kabul. The whole voyage ended on December 16, 1813 [5]. The voyage was commissioned by William Murcroft, a prominent representative of the British colony in India. He was also tasked with recording everything else, what he saw and heard, and tracking information according to a set plan [6].

The part of Mir Izzat Ulli's diary about the Bukhara Emirate covers the winter and spring of 1813. The traveler describes Bukhara as follows: In Bukhara, four times a week, on Mondays and Thursdays, there was a horse market near the Akistan Registan Gate, and on Wednesdays outside the city, near the tomb of Bahauddin Naqshband. Only the cheapest horses, priced at 10-15 gold, were released for sale. The sale and purchase of relatively expensive animals was done through brokers [7].

Bukhara has 11 gates, each named. Named the "Gate of the Tomb" because of its exit from the eastern gate to the tomb of Bahauddin Naqshband [8]. Eugene Skyler, an American diplomat who came to Bukhara in the second half of the 19th century [9] that we can also read information about the Bahauddin Naqshband shrine in the city's memoirs. Eugene Skyler, who was appointed Secretary of the U.S. Diplomatic Mission in St. Petersburg from April 1870 to July 1876, traveled to Central Asia and wrote a two-volume work, sending detailed information about the results of his trip to the U.S. National Geographic Society. This famous work is "Turkistan: Travel Notes to Russian Turkestan, Kokand, Bukhara and Gulja".

The traveler mentions the following about Bahauddin's tomb: Leaving Bukhara through the Gate of the Mausoleum, we rode along a dusty road, gardens and fields, on horseback

to the 6-mile (1 mile - 1.6 km) tomb of Bahauddin Mausoleum. When we reached the destination, we came across a huge market. The streets were crowded with people from all walks of life. In particular, many of them were beggars and pilgrims.

Hazrat Bahauddin, or Hazrat Naqshband, one of the greatest saints of Central Asia, is said to have died in 1303 [10], we entered a small house next to the steps. The tomb of the saint is about twelve steps square, surrounded by a fence 6 feet above the ground, resembling a small step-hut from the top, covered with old plant stems and grass, simple ram's horns, pieces of cloth. All the holy places are decorated so that the abandoned roads are not visible. On one side was a black stone near the inscription and the wall, called Sangi Murad, and the devout pilgrims rubbed his hands on it, touching his face and beard, and these movements even left their mark on the stone, no doubt. They do this in order to cure headaches. There are also the tombs of the great Abdullah and Daniel fathers. The mosque south of Qadamja was said to have been built [11] by Hakim Kushbegi [12].

Among the tourists and military men who visited Bukhara, Nikolai Alexandrovich Maev (1835-1896) is definitely mentioned. He came to Turkestan in 1869 and enlisted in the Guards Infantry. The trip of N.A. Maev in 1875 to study the historical and geographical location of Central Asia, which was in almost all parts of the Turkestan region, was of great importance. During his travels he also visited the Bukhara Khanate, and in 1879 wrote a work entitled "Essays of the Bukhara Khanate."

The following information is taken from his work: October 30, the first day of the feast. We went from Bukhara to Tashkent. We had to make a big effort. 9 verst to the village of Bahouddin. We decided to spend the night here. Thus, Mr. Krivtsov[13] had the opportunity to photograph the tomb of the patron saint of Bukhara, the famous saint. The road to Bahauddin and even further to the village of Boston (42 vesrt) consisted of a number of villages, scattered, small intermediate gardens and squares. All are uncultivated lands, the owner of which lies in vain. Only in the form of low hills, high cemeteries, covered with clay - the graves of the dead. Sometimes, at the top of the hills there are six bundles of hair (flags-Sh.B.) and fragments, which is a good sign: this sign refers to the tomb of the saint [14] .

The information provided by IL Yavorsky, a full member of the Russian Imperial Geographical Society, about the Bahauddin Naqshband shrine is of scientific significance. It describes the road leading to the shrine, the villages around Bahauddin's tomb, their inhabitants, farm life, and the events that took place at Bahauddin's tomb.

On March 5, I visited the great saint of Bukhara, Mazar-i-Sharif (sacred shrine-Sh.B.). The people of Bukhara consider this place to be the most honorable place in the whole Muslim world after other cities of Mecca and Medina. Visiting this place three times is equivalent to visiting the Kaaba, the tomb of the Prophet Muhammad. The Emir of Bukhara visited this place once a year. Previously, pious emirs walked 10 versts (1 vesrt - 1, 0668 km) from Bukhara to the shrine. Subsequent emirs used a horse for this.

Bahauddin lived in the fourteenth century and died in 1388 (actually 1389). The Muslim sect in Central Asia founded the dervish sect. This sect is called Naqshbandi. His name is known and revered throughout Central Asia.

I was afraid I would not be allowed to go to this saint's grave because of what I had done wrong. However, the benevolent emir agreed to my request.

At 10 o'clock in the morning we got on the horses and set off. As the two versts (2,27612448 km2) barely protruded from the city walls, wide sand dunes began. On the left, on the east side of the road, rare corn fields could be seen. On the other side, houses that are sometimes half-covered with sand attract attention. We arrived at two or three poor mosques and madrassas. The desperate locals struggling with the approaching deserts were evident. Only irrigation canals perfectly protect and save the locals. Such a path, consisting of pieces of sand, stretched 4-5 versts, and then the fine sands began. Then hard-structured soils and dense gardens appear. Irrigation canals detect water. We approached the shrine as the crowded streets began to emerge. Finally in the darkness again greenery, the dome of the tomb barely appeared. There was not even a hundred steps to the grave. We had already stopped at a caravanserai where a banquet had been prepared for us. We drank tea there and got rid of road fatigue. We rode to explore the tomb. It was noon. The tomb of Bahauddin is located in the deep part of the spacious courtyard [15]. As we walk through the tomb, one side is surrounded by a wall, the other side is windowless, low, decorated with some intricate stone. We walked 200 steps along this corridor. Then we managed to enter the tomb center. Candle-shaped lights hang on the roof of the portal. About me is a small hill of wild stone. At the foot of the hill is a flag, on which is hung a bundle of hair and wool. Another herd of ram kings can also be found here. The mausoleum was built in 1490, long after the death of the saint, during the reign of Abdulaziz Khan [16] the fourth khan of the Shaybanid dynasty [17].

As I entered the courtyard, I noticed a group of people kneeling in front of the grave. Among them are one or two gray beards. Believers say many miracles about Hoja Bahauddin Naqshband. It is said that he can predict. It is as if these stories are truths directed against grave sins. I cite a story as an example. When Osman conquered Constantinople (now Istanbul), Bahauddin informed the people of Bukhara on the same day. Bahauddin set the standard for what sacrifices the gods could make to his tomb. He decided that the donation should not be more than 7 coins, nor should it be less than this amount. The generous gods were not ashamed of these norms, but gave more gifts from it to the saint's treasury. The local mullahs personally used seven coins on Bahauddin's tomb and the rest of the money for other shrines so as not to violate the rules of the shrine [18].

The photographs of the photographers who visited here are important in imagining the front view of the Bahauddin Naqshband shrine. In the spring and summer of 1911, the Emirate of Bukhara was visited by photographer Prokudin Gorsky as part of a Russian geographical expedition [19]. The photographer, who has traveled to Central Asia a total of three times, came to Turkestan to photograph the solar eclipse, and during his second trip he managed to photograph the Bahauddin Naqshband shrine. The photos show the entrance to the mausoleum of Bahauddin - Bob us-salam [20], patterns on the roof of the gate, the altar on the porch of the Hakim Kushbegi mosque, Abdulazizkhan's room, the tavern.

In the process of analyzing the diaries of tourists, it became clear that the tomb of Bahauddin Naqshband, a patron, a

great saint who protects the people from various disasters, has risen to the level of a phenomenon not only in Bukhara but also in Central Asia. The diary records of the shrine are valuable in that they provide information about the environment of the period, socio-political processes, religious beliefs, as well as geographical, toponymic, and ecological information.

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2. A. Borns (1805–1841) was sent to the Emirate of Bukhara by the British mission in Kabul.
3. Bournes A. Travel to Bukhara.-M., University Printing Office. 1848-P.450.
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8. Sokolov Yu.A. Bukhara, Samarkand, Kelif in 1813 (Publication of an excerpt from "The World of Izzet Ulla to Central Asia in 1812-1813") / Proceedings of the Central Asian State University named after V.I. Lenin.-T., Ed. SAGU. 1957. – P.200.
9. Eugene Skyler was born on February 26, 1840, in Ithaca, New York. He headed diplomatic missions in various countries. He died of malaria on July 16, 1890, while receiving medical treatment in Venice, when he was consul general in Egypt.
10. Wrong given. Hazrat Bahauddin Naqshband died in 1389.
11. Skayler Yu. Turkestan: Travel records to Russian Turkestan, Kokand, Bukhara and Gulja. –P.: Uzbekistan.2019. –P.308.
12. Muhammad Hakimbi Kushbegi was the Prime Minister of the Bukhara Emirate in 1812-1837 (during the reign of Amir Nasrullah).
13. During the trip, N.A. Maev was accompanied by Krivtsov and Bekchurin.
14. Mayev N.A. Essays on the Bukhara Khanate.-T., 1875.-P.71
15. The journey of the Russian Embassy in Aganistan and the Bukhara Khanate in 1878-1879. From the diaries of a member of the embassy I.L. Yavorskago. in two volumes. Volume II –Spb., 1883.-P.356-357.
16. Chronological error is given. Abdulazizkhan ruled in Bukhara in 1540-1550. The mausoleum was also built between the same years.
17. 101 years after the death of Bahauddin Naqshband, a mausoleum named after him was restored.
18. The journey of the Russian Embassy in Aganistan and the Bukhara Khanate in 1878-1879. From the diaries of a member of the embassy I.L. Yavorskago. in two volumes. Volume II –Spb., 1883.-P.356-357.
19. Ravshanov O. Bukhara in the eyes of world photographers (second half of the XIX century - beginning of the XX century) .- Bukhara .: Bukhara.2019.-P.19
20. The three gates of Bahauddin Naqshband's tomb are entered through the gates of Taqi Miyana, Dilovar, and Salam, and Bob is the last of the us-salam gates.